NOwe after the death of this noble Prince Henrie the seuenth, his sonne Henrie the viij. began his raigne the. xxij. day of Aprill in the yeare of the worlde. 5475. after ỹ byrth of our sauioure

...ning and eloquence: Robert Cardinall ...
ir of Thakestede in Essex, and a Prebendarie
Canon of Welles, an excellent Poete: Pet
Kenighale a Carmelite Frier, but borne of
Worshipfull lygnage in Fraunce, having a
Englishman to his father, was student in Ox
forde, and became a notable Preacher: Joh
Horton, fyrst Bishoppe of Elie, and after Arch
Bishoppe of Canterbury the .lxiiij. in number tha
ruled that Sea, he was aduaunced to the digni
tie of a Cardinall, and by King Henrie the se
uenth made Lorde Chauncellour, a worthy
Counsaylour and a modest, hee was borne o
worshipfull Parentes in Dorsetshire, and depar
ted this life in the yeare of oure Lorde. 1500
Henrye Medwall Chaplaine to the sayde Mor
ton: Edmunde Dudley borne of noble Paren
tage, studyed the lawes of this lande, and profi
ted highly in knowledge of the same, hee wrote
booke intituled *Arbor Reipublicæ*, the tree of th
commonwealth, of this man yee haue heard be

was one Remi-
clid, whom he
ordeyned By-
shop of Here-
forde. But the
same Remelius
or Remelme,
did afterwards
restore that bi-
shoprike to the
king again, for
that hee was
perſuaded gree-
ly to haue of-
fended in recei-
uyng the sam

, whether he promised shortly to send his am-
ssadours, and so hee did: Appointing for the
rpose, Herbert bishop of Norwiche, and Ro-
t bishop of Lichefield, bring both of his priuie
nsell, and William Marlewall, of whome
ntion is made before, who went on their way
d came to Rome, accordyng to their Com-
ssion.

After them also followed Anselme the arche-
hop of Canterbury, Girarde the archebishop
Yorke, and William the electe of Winche-
, whome the Pope receyued with a curteous
nde of entertaynemente. But Anselme was
hly honored before all the residue, whose dili-

ſtition of the elder worlde. To this purpoſe wee haue printed vs many bawdie Songes (I am loathe to vſe ſuche a loathſome worde, ſaue that it is not fytte inough for ſo vyle endeuours.) To this purpoſe wee haue gotten our Songes and Sonettes, our Pallaces of Pleaſure, our vnchaſte Fables, and Tragedies, and ſuche lyke ſorceryes, moe then anye man maye recken. Yea, ſome haue beene ſo impudent, as newe borne Moabites, which ſwallowde in theyr owne vomytte, and haue not beene aſhamed to entytle theyr bookes the Courte of Venus, the Caſtell of Loue, and many ſuche other, as ſhameleſſe as theſe. O that there were among vs ſome zealous Ephesians, that Bookes of ſo great vanitie Acts. 19. 29
myght bee burned vp. The ſpirite of God wrought in them ſo mightylye, that they contempned the price of ſo great iniquitie, in one Cittie, that at one fyre they brought together the Bookes, valued to twoo thouſande Markes, and burnte them all at once.

O happie lyght, and cleare as the Sunne beames, if wee myght ſee the lyke in London, that the chiefeſt Streete might bee ſanctifyed with ſo holye Sacrifice. The place it ſelfe doeth craue it, and holdeth vp a gorgeous Idoll, a fytte ſtake for ſo good a fyre. O Lorde, thou arte able to worke what thou wylte, lette vs ſee this daye, that Jacob maye reioyce, and Iſraell maye bee gladde. So recompence thine enemies, as they haue recompenced thee. Of olde they burnte the Iere. 36. 23
wrytinges of the Prophetes, and in theyr

Anno. dom. 290 sub. Diocleſias nus, et anno. 1559. sub. Paulo. 4.

ages following, they departed not from the ſtaues of theyr Fathers, but gaue the holye labours of thy Saintes vnto aſhes, nowe let vs ſee the iuſt recompence of anger, and make our good Rulars the inſtrumentes to execute thy iudgement. Wee haue nowe long inough played with our owne fancies. Lorde rayſe vp againe thy word into honour, that our eyes may be occupied in holy readinges.

And you deare Brethren that are yet in battayle to fight againſt Sathan, praye and ceaſe not, that GOD alone maye bee exalted in our dayes, that Sathan maye bee troden vnder foote, and that the worde of GOD, the ſtrong weapon of our ſtryfe, maye be geuen into the handes of all, that their lyfe maye bee in ſafetie. And bee perſwaded of this, that there is no one thing more enemie to the woorde of GOD, then theſe vaine and ſynfull imaginations of our owne vnbrydled wyttes, which haue nowe fylled ſo many volumes. And therefore I truſt I can deſerue no blame to aduenture the ſetting out of this ſhort inſtruction, ſith my deſyre is onely to aduaunce Gods glorye, and edifye his poore Churche, that is yet ſo couered in darke ignoraunce: when ſo many haue founde leaue to ſpreade abroade their labours, that haue no other pleaſure then of ſinne and wickednelle.

Nowe for that that I haue taken vppon mee to ſette forth vnto many this inſtruction, beare with mee, I beſeeche you, and praye vnto GOD, that wee maye altogeather hold the

the humblenesse of minde that was in Christe Jesu, that wee bee not wyse in our owne concepte, nor thinke of our selues above that whiche is conuenient, but acknowledging the blindnesse of our harte, and the ignorance in whiche wee are borne, wee maye saye with the moste happie Apostle, wee haue nothing that wee haue not receaued. And of many other I doo wyllinglye professe it, I am the leaste, but by the grace of GOD, I am that I am, and I trust his grace is not in vayne in mee.

But this that I heere present vnto the Churche of GOD, I haue not done it alone: but an other faythfull labourer in the worke of the Lorde, and a good Brother in Christe Jesu, whome GOD hath endued with great knowledge, and blessed with much vnderstanding, hee hath taken the greatest paine, and the greatest fruite must growe of his labours. So that I haue not aduentured of my selfe, but haue onely beene an helper of an other mans labour. And the cause that hath moued vs both is suche, as hath made the Children of God euen to faynt in their mourning, vntyll they see the great mercies of God to take awaye the cause of their griefe. We see the great ignorance in whiche the people are euery where couered, the clowdes of darkenesse, more then the darkenesse of Egipt, haue so ouershadowed them, that the lyght of the gospell of the glorie of Christe, who is the Image of God, it doeth hardly or not at all shine in theyr vnbeleeuing hartes.

To the Reader.

Scarce one of a great many can geue an accompt of theyr fayth, yet Saint Peter requireth it of euerie Christian. A very fewe haue tasted of the begynninges of the Gospell of Christe, and yet Saint Paule byddeth that the woorde dwell plentifullie in eache one of your hartes. The Apostle blameth the ignorannce of the people, who haue learned yet no further, then repentaunce from dead workes, and the fyrst instructions of the fayth towarde GOD: But O Lorde, howe many thousandes of vs, of fayth and of true repentannce, can saye nothing? The Prophete speaketh of the kingdome of Christe, that in those dayes the earth shoulde bee full of the knowledge of the Lorde, as the waters that doo couer the Sea: where is nowe that blessed spyrite of vnderstanding to bee powred vppon vs? And where is this ryches of the knowledge of GOD? Are not rather the multytude of our Brethren cloathed with darknesse, so that they groape in theyr wayes as at mydnight, and knowe nothinge of the waye of lyfe? Wee praye daylye according as wee are taught, Let thy kingdome come: if wee speake not lyke the Parrets, in woordes without vnderstanding, then this is our meaning: let thy spyrite beare rule in our hartes, and the knowledge of thy woorde, lyghten the eyes of oure minde. And what doo wee else then, but dallye with the Lorde, if wee praye styll for knowledge, and yet slepe styll in ignorannce? Then this is (louing Brethren) a good excuse for our boldnesse, if in so greate necessitye, according

3. Pet. 5.13

Colos. 3.16

Heb. 6.1.

Esai. 21.19

according to our Talentes, we seeke to be profitable vnto many.

If any thinke that there are alreadye sufficientlye sette forth many Catechismes, I doo easelye graunt it, but they are not sufficientlye learned, neyther yet can bee. For it was necessarye in the best and most godlye of these labours, whyles the Christian fayth is plainelye taughte, to edifying of the simple, and convincing of the aduersarye, that the faithfull Teacher shoulde vse moe woordes, then can bee carryed in myndc of the ignoraunt man. And therefore I thought it good, as briefly as I coulde, to comprehende the effecte of all, that the begynninges beynge made playne, and easelye printed in memorye, wee myght enter into reasoninge and disputation with our selues, instructing one another, and helping one another, that wee might haue the more fruite in the longer labours of others, but most of all that wee might bee encouraged to the most holye and liuelye woorde of God, to drinke with continewall desire of the fruitefull spring, euen vntyll the water of lyfe doo flowe vppe in our hartes vnto euerlasting gladnesse, and the day starre doo aryse in our harts, which may lyghten our mindes into the knowledge of the God of glorie.

There is nothing remayning more, why this labour shoulde bee misliked, excepte any man woulde thinke, that euerye Congregation had a sufficient Pastour to instructe those that were ignoraunt, so that they shoulde not neede any straunge Teacher: God graunt that in tyme

tyme to come this maye bee founde true. But yet wee are farre from it, euen as lyght from darkenesse, or death from lyfe, or as knowledge and vnderstanding, is from insensyble blyndnesse. O that wee had eyes to see so great myserie: For sure it maye not well bee iustifyed, that in so cleare lyght of the worde, as GOD hath made nowe to shyne vppon vs, that there was euer Nation which had so ignorannt Ministers. Wee maye heere in compare with the man of synne him selfe. I doo not knowe that in the mydst of all his abhominations, there was a more lothsome syght of that Idolatrous Priesthoodde, then wee haue sette vp among our selues, to bee fellowe labourers among vs in the Gospell. For what though they exceeded in lowdenesse of lyfe? Yet theyr darke and barbarous religyon, was so thycke a Clowde spreadde ouer their manners, that the fulnesse of their synnes was not easelye seene: But wee haue the lyght that hath made all thinges manyfest, and the Sunne hath shyned that hath dysclosed iniquities, so that there hath not bene among vs any popishe Priest so dronken, nor any Alehouse Chaplen, at suche a perpetuall truce with his drynking Pottes, that hath possiblye purchased so muche discredyte to his bellye God, and kitchin fayth, as our dum Moggges and guydes, doo daylye multiplye against the God of Israell, and the fayth of his annoynted our onelye God and Sauiour. It greeueth mee to remember, and lotheth mee muche more to rehearse the estate

of

of the ministration into which we are fallen. We haue good tyme nowe to complayne with the Prophete, lyke people, lyke Priest: Euen the same couerings of Israel that shadowed then their glorie, they haue spread them selues againe as the heauens, and are come ouer our head in so great a tempest of blindnesse and ignorance, that they haue shaken the foundations of all our comfort. Esai. 44. 2.

We sawe in deede Halcionios dies, the gladde and pleasaunt dayes, in which our hope shyned, when fyrst our happie gouernment turned awaye our sorrowes, brake the yoake of Antichriste, deliuered vs from the power of darkenesse, and carryed vs amonge the Saintes of GOD, into the kingdome of lyght. But our hope hath synce suffered a great Eclipse, from the fulnesse of her beautie, (suche hath bene the malyce of Satan.) Hee attempted againste vs euen at the fyrste, his most pestilent practyse, and hath brought accordinglye his purpose to effecte. When God had turned the wyll of the Magistrate, and enclyned his care to vnderstanding: when hee had geuen vnto hym courrage to scatter the enemyes of his trueth, and planted true feare in his harte to establishe his Gospell: then the subtyle Serpent whiche had turned all his deuices hether, hee bent his violence, and thus councell pleased him best: To corrupte the Priesthode, who should instruct the Prince by Vrim and Thumim, that if thus he might darken the lyght of the people, it might be the more easy to leade them out of the waye. Deut. 1. 15. Exo. 18. 21 Nu. 27. 21.

Then

Then hee entered againe, and with more
successe into his first assaultes, wherewith hee
tempted once our Sauiour Christe, hee robbed
the Ministers of his blessed hope in the provi-
dence of GOD; and make him seeke the
wayes full of vyle shame to gette his breade.
Hee hanged before his eyes another veale of
Pompe and vanitie, that hee coulde not with
open countenaunce see Christe, but followed
the present pleasures that better lyked him.
And so first wounding the heade, the infection
hath growne since into the other partes of the
boddie, that nowe almost there is nothing but
woundes and swelling, and sores full of cor-
ruption. Looke where we wyll among the
people of the Lorde, and howe hardlye shall
wee finde the dwellynge places of the Godlye
Pastours.

Iere. 9. 1. If Jeremie were nowe alyue, hee woulde
take vp againe his olde complaintes. (O that
myne head were full of water, and mine eyes
a fountaine of teares, that I might weepe day
and night, for the slaine of the daughter of my
people). For looke what agreement hath
righteousnesse with vnrighteousnesse, and what
fellowshippe hath lyght with darkenesse, what
concorde Christe with Belial, or what parte
the beleeuer with the Infydell: the same socie-
tie is betweene a great number of our English
Parsons and Vicars, with the true Preachers
and Ministers of the Gospell. Your selues
good Christian Readers make the compary-
son, and bee your owne iudges, what cause wee
haue to complaine. The true Minister is
the

the Salte of the earth, to drye vp corrupte and noysome humours, and to preserue the substaunce pure, that the worlde maye bee offered vp a swæte Sacrifice vnto GOD: But our Vicars and Curates, wee haue some of them yet of the olde Morrow masse Priestes, whose Salte is vnsaucrie with such Popishe leauen, that there is no taste in them of the Gospell of Christe. Most certaine it is, that Popish Priesthoode is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue geuen a newe promise vnto Christe, they maye well haue the lyuing, but they can not bee the Parsons whome God hath called, nor yet the Salt to season his Elect and chosen. Math. 5.13

The true Minister is the lyght of the worlde, whiche holdeth forth the Gospell of Christ in his hande, as a Lanterne to lighten the steppes of a great number, howe to walke vnto Christ: but what daylyght I beseeche you, shyneth in the Ministers of our making? They are better seene in their seuerall Occupations, then in the knowledge of the worde, which they shoulde dispence vnto others. The true Minister is a fysher of menne, by whome the parrishe is stirred vp to all loue, to God fyrste, and then mutuallie one to another: but the parsons nowe haue eyther their nets so broken, or their baytes so yll, that wee see the effecte is no gathering togeather, but a wofull dispersion both of Priestе and people. Howe many examples doo we see of a continuall dissipation in sutes and controuersies? The Parsonne Math. 5.14

against

againſt the Vicar, the Vicar againſt the Parſon, the Pariſhe againſt both, and one againſt another, and all for the belly. Among whome neither people, Parſon, Curate, Vicar, one nor other hath any care for the Goſpell of Chriſt. As the Lorde doth liue, this is no other fiſhing, but to ſuffer that roaring Lyon to catche all by his enchauntmentes, that hee maye haue large paſture in the Churche of God. The true
Wath. 6.22 Miniſter is the eye of the bodie: the worke man
Wath. 9.38 is the harueſt: the Meſſenger that calleth vnto
Wath. 22.3 the Marriage: the Prophete that telleth the
Mat. 23.34 wyll of the Lorde: the Wyſe man that teachethto diſcerne betweene good and euyll: the
Mat. 25.16 Scribe that doth expound the Lawe: the Ser-
Luk. 24.48 uaunt that occupyeth his Maiſters Talentes
1. Cor. 4. 1. vnto gaine: the Witneſſe that beareth teſtimony of Chriſte to all people: the Diſpenſers of the miſteries of God: the Stewarde that geueth
Mat. 24. 45 meate in due tyme, vnto the reſidue of the hou-
Ro. 25. 16. ſholde: the Sacrificer of the Goſpell of God, to make the oblation of his flocke acceptable: the
1. Cor. 3 5. Miniſter by whome the people do beleeue: the
1. Cor. 3. 9. Labourers of God to tyll his husbandrye, and
Acts. 20. 28 make vp his buylding: to Shepheardes to feede the Church of God, which hee hath purchaſed with his blood. But alas, and woe for vs, if we can ſee our forroure, what one of theſe excellent vertues ſhyneth in our Paſtours? I ſpeake the trueth, and God in his good tyme wyll geue vs eyes to ſee his iudgementes.

Scarce one Pariſh of an hundred hath founde ſuche a Miniſter, or ſcarce two or three in a Shyere whome God hath ſo bleſſed. If S.
Ro. 10. 14. Paule ſaye true, or if the voyce of God bee

fearefull

fearefull in our eares, that wee can not beleeue except wee heare, and wee can not heare without a Preacher: where is our glorye that we are the people of the Lorde? Or where is our reioycing that the Gospell is amongst vs? Were it not that the workes of the Lord preached daylye vnto vs, and their voyce had come into our eares, as fullye as to our Forefathers, euen in the strongest of our people, it woulde make our faith to wauer. Psa.119.5.

For about vs in our Countreye, where dwelleth that Minister, or where is his name, that shall strengthen the weake hearted, and rayse vp them in hope? Hee must sayeth Saint Paule, Hee must bee apte to teache that is made Minister: but wee haue made the olde saying true, Oportet non habet locum, they are wee may say, they are more meete for the plowe, that dwell in the personage. Saye the Apostle what hee saye wyll, hee must, or hee must not, hee shalbe made minister nowe that pleaseth the maker. 1.Tim.3.2.

Euen thus it is, both highe and lowe, as many as God hath sealed with a good spyrite, they complayne of it, They saye also with Jeremie: The Priestes saye not, where is the Lorde? and they that shoulde minister the Lawe, they knowe nothing. The men among vs that woulde bee our leaders, they maye saye as of olde tyme, I wyll prophesie vnto thee of wyne, and of stronge dryncke, but of the Lawe and the testimonies, they can no skyll. So heauy is the hande of our God ouer our synnes, vntyll wee bee amended. Jerem.2.8. Mich.2.11.

He

Zech. 11. 13 Hee hath broken his two staues of happie feeding, both bewtie and bandes: and geuen in steede of them, the instrumentes of a foolishe Shepheard, and hath rayſed vs vp Paſtours whiche looke not for the thinges that are loaſt, nor ſeeke the tender Lambes, nor heale that, that is hurte, nor feede that that ſtandeth vp. 2. Chro. 25. 3. And therefore wee maye boldly ſaye, God himſelfe being our warrant, that the Iſraell of the Lorde is without his Paſtour.

But ſome perhappes wyll thinke this complaint to be greeuous, God hath not dealt thus with vs, but rather hath multiplyed a great many of learned and godlye Myniſters vnto vs, euen nowe in great aboundaunce, as in any age before vs. Moſt certaynlye true it is, that God hath rayſed vp in our dayes men of ſingular hope, full of excellent giftes, whoſe vertues in yong yeeres, hath ſhined farre aboue the graye heaires of their Forefathers. Would God wee were halfe thankfull enough for ſo manifolde bleſſinges. The ioye of the whole earth, and the gladneſſe of all the worlde, that is the bleſſed hope of the Goſpell, it ſhineth not a lytle euen in their countenaunces. The Lord increaſe them a thouſande thouſande folde, and geue them double his ſpirite, that they maye be greater then all his enemies, and abyde faythfull euen vnto death: that through them the Prince maye reioyce, the Magiſtrate maye bee glad, their fellowes maye bee encouraged, the people maye bee taught, all maye haue hope, Sinne maye bee aboliſhed, Idolatrye rooted out, Antichriſt ouerthrown, Satan troden downe,

Hell

Hell maye bee confounded, the Gospell maye encrease, righteousnesse maye shine, and God maye haue the glorye. This desire is the fruite of our lyfe, and there is not in the worlde a better portion: This wee haue chosen, and in this wee wyll dwell, vntyll the fulnesse of tyme that wee shall saye in our course: Lorde, nowe lettest thou thy seruaunt depart in peace.

But wee haue heere not a lyttle feare, and wee see the stumblyng blockes that haue made our wayes daungerous. True it is, many menne are greatlye to bee beloued, but this is as true, there is none so good, but Sathan wyl seeke to syfte him. Noe, Lotte, Aaron, Miriam, Sampson, Dauid, Martha, Marie, menne and women, of most excellent vertue, and suche as the worlde was not worthye of: and yet not one of these whome Sathan wounded not, yea almost vnto death. The moste glorious of all menne subiect vnto sinne, was Adam him selfe, and yet hee was throwne downe into great confusion. So that the Saintes of GOD (for so I trust I maye call them, because of theyr great gyftes) the Sainctes I saye, that GOD hath sent vnto vs, they haue great cause to feare, and to saye with Paule. Who seemeth to stande, let him take heede that hee fall not. Sure they are of continewall assaultes, and euen at this present one aboue other shaketh all their faith.

Satan hath so rent a sunder the glory of our Mynisterie, that flesshe and blood is not halfe wylling to beare the shame of the worlde that

goeth after it. Hee hath spoyled it of the due rewarde: of all authoritie: of all obedience: loue, reuerence, and honour that man shoulde geue vnto it. Hee hath layde vpon it much contempt, many reproches, great pouertie, intollerable bondage, so that though the calling bee in deede the most precious inheritaunce vnder the Sun, yet the glorye is so darkened vnto mortall eyes, that all the Nobilytie is quite fledde from it, the Gentleman afrayde to come vnto it, the Ritche man rather chuseth any other kynde of lyfe, the meanest estate so hardlye contented with it, that Saint Paule him selfe can fynde
2. Cor. 4. 2. but a fewe followers, that wyll cast away from them the cloakes of shame, and not degenerate from the dignytie of theyr office. But GOD shall once geue agayne vnto his Mynisterye beautie, in steede of ashes, and ryche apparell, in steede of Sackcloath, when hee shall turne a-gaine the captiuitie of Syon, and buylde vp the walles, of the prompted Jerusalem. In the meane season wee wyll lyue in hope, and geue thankes vnto our God, that hath brought vs hetherto.

One other assaulte of Sathan hurteth as muche as this: yea, and so muche the more because it is couered with the cloake of benefit, and sheweth vs a sauing medycine against the former wounde. For where as the Mynisters lyuing in most Churches is but small, he hath founde this remedie, that one man shoulde haue many Benefices. And whereas the reproche is not lyttle, but euen the name is full of disdaine, as to be called maister Parson, maister

Vicar,

To the Reader.

Vicar, Syr John, a parish Priest. &c. Against this euyll hee hath founde a remedie worse, and geuen liberty to al that wyl, to be Non residents, to forsake their charge, to goe where they wyll lyke maisterlesse hounds, to fyll the common wealth with worse, then any pole or vagabound personnes. Loe this is the vessell of poyson that Sathan hath set a broche, and the cuppe of whoredome, whiche the Pope hath begunne of vnto all the worlde. This is the headde and fountayne of all spyrituall darkenesse, the roote from whiche the glorye of Antychriste dyd fyrst aryse: the fylthie spring of all abhominations, whiche by pestilent encrease hath ouerflowed kingdoms with most shameful slauery, brought Princes into contempt, and set a byle person in the Monarchie of the worlde. And yet at this day it doth so dull the spirits of many excellent men, that their harts are full of surfeting, and yet they feele not their disease, they wallowe as (I saydc) in their owne vowomit, and yet they see not their shame.

The haynousnesse of this sinne is so displeasaunt in the syght of God, that hee hath reuenged it with one of his greatest plagues, in hardening the offendours hartes, that they shoulde haue eyes to see, and not see, and eares to heare, and not heare, and harts to vnderstand, and yet not vnderstand For where as in many things they heare the voyce of GOD, and followe humblye his callyng, yet heere they bee deafe, euen as the Serpente that stoppeth his eares, that hee maye not heare the Charmer, charme

he

hee neuer so wyselye. It is playne that the
Pro.27.23. spyrite speaketh. Bee dyllygent to knowe the state of thy flocke, and take heede to thy heardes, for ryches remayne not alway, nor the crowne from generation to generation. But yet the loue of ryches, and gorgeous shewe of honour hath so deceyued many, that in many yeres they see not their flock, nor carenot at all in what pasture they bee fedde. So muche in vaine it is that the Apostle speaketh vnto them.
Rom.12.7. Hee that hath an office, let him attende on hys office. The charge ỳ Saint Paule geueth to the ministers of the church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it.
Acts.20.28 Take heede (sayth hee) vnto your selues, and to all the flocke, of whiche the holye Ghost hath made you ouerseers, to feede the Churche of God, which hee hath purchased with his owne blood. Oh that this precept were written in our hartes with an yron penne, or a clawe of Adamant, that wee coulde neuer forgette it.
The often remembraunce that wee haue bound our fayth vnto the spyrite of God, that hee hath called vs for the instruction of his people, and that they are the pryce of the blood of Christe, woulde make vs at the last so to loue our duety, that the Sunne and Mone shoulde be ashamed of the sounde of Non resident, and the name of that Parson shoulde be odious vnto vs, that woulde take vppon hym a charge, and looke not after it. The Prophete sayeth, that if the
Ezec. 3.18. F.33.8. Mynister declare not the iudgementes of God, against him that synneth, the wicked man shall dye in his sinne, but his blood shalbe requyred at the

the hands of the negligent watchmen. And the Apostle to the Hebrewes, speaking of the faithfull Minister, sayeth, That they watch ouer the Soules of those that are committed vnto them, as they that shall geue accompte if any of them perishe. If these two be sufficient witnesse, that according to the lawe, the trueth should be esteemed: by their word most certaine it is that our negligent pastours, who haue couered them selues as Salomon sayeth, with thicke claye, and multiplyed their benefices tyll they be many in number, they must nedes thinke they haue an heauie accompte against the daye of Christe. Neither golde nor siluer, nor the pryde of honour shalbe acceptable in stede of the soules of their brethren. But so it is they are shutte vp in blyndnesse, and God hath couered them with a spyrite of slumber, and they are sette downe in the counselles of the mockers and despysers, whiche saye in muche securitie, where is the promise of his comming: O cursed lawe of lybertye, that hath so dulled their spyrite: and O bottomlesse pytte, and hell of whoredomes, out of whiche suche a stynckyng sauour, continewallye breatheth of Pluralities Tot quots, and all manner faculties and dronken dregges of popish abhominations. Hebr. 13. 17

O Lorde God we beseech thee multiply thy spirite yet more vpon thine annointed and chosen seruauntes. Leade them into the midst of thy Sanctuary, that they may drinke full of thy louing kindnesse. And enrich them so far with all thy blessinges, that they maye see with thy Saintes what is the height, the bredthe, the

length

length, the depth, and howe vnsearchable is the ryches of thy glorye, that hast alone immortalitie, and dwellest in lyght which shall thine for euer. That thy manifolde mercies whiche thou hast multiplyed vnto them, maye bee made perfect in that fulnesse of spyrite, vntyll they shall saye vnto them selues, euen with the zeale of that noble Prophete and King: I wyll not enter into the tabernacle of my house, nor get vp into my bedde, I wyll not suffer myne eyes to sleepe, nor myne eye lydes to slumber, vntyll I haue caused this lande which thou hast blessed, to spue out the surfettinges of this deadly poyson. O Lorde God, thou that arte able, bring this good thing to passe, let not our sinnes seperate betweene vs and thy goodnesse, but open thyne eares vnto our prayers, and powre out thy compassions vppon vs, that we and our Rulars, maye all reioyce and synge togeather with thy Saynts in the Apocalyps Alleluiah saluation, and glory, and power bee to thee, O Lorde our God, for true and ryghteous are thy iudgementes, and thou hast condemned the great whoore, which dyd corrupte the earth with her fornication. And therefore make vs saye continually Alleluiah, and her smoke let it ryse vp for euermore. Amen.

Esa. 132. 2.

Apo. 19. 2.

Farewell good Christian Reader, and forget not thy dutie to bleste them with thy prayers, who haue blessed thee with lybertie, and helpe them to the glorious triumph of the gospell of Christ, who haue broken from thy necke the yoake of Antichrist, that they may long rule with ryghteousnesse, with peace, and with ioye

in

To the Reader.

in the holye Ghoſte, whoſe gouernment hath made thee free from the bondage of Egypt, from the ſpyrituall Babylon, from Pope, and Papacie, which ſhame hath ſhaddowed, and ſhall at the laſt cloſe it vp for euer.

¶ *From my Chamber the. xxij. of Aprill. 1572. Thine in the Lord.*
Ed. De.

Rom. 8. 22.

¶ Euery creature groneth togeather, & trauaileth in paine, vntyl this preſent, and not onelie the creature, but vve alſo vvhich haue the firſt fruits of the ſpirite, euen vve doo ſigh in our ſelues, vvayting for the adoption, euen the redemption of our bodies.

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A bryefe and *neceſſary Catechiſme* or Inſtruction.

Very needefull to be knowne of al Houſholders. Whereby they may the better teache and inſtructe theyr Families, in ſuch pointes of Chriſtian Religion as is moſt meete.

Not onelye of them throughlye to be underſtood, but alſo requiſite to be learned by harte, of all ſuch as ſhall be admitted vnto the Lords Supper.

PSALME. 34. 11.

Come Children, harken vnto me,
I will teach you the feare
of the Lorde.

Imprinted at London by John Charlewood. 1577.

¶ The A.B.C.

✠ A.a.b.c.d.e.f.g.h.i.k.l.m n.o.p.q.r.ſ.ſ s.t.v.u.W.x.y. z.ſ.z.Eſt.Amen.

ã.ẽ.ĩ.õ ũ. ỹ.ỹ.ỹ.w.

A.B. C.D.E.F.G.H.J.K. L.M.N.O.P.Q.R.S.T. U.W.X.Y.Z.

ſh.ſt.ff.ffi.fl.ſſ.

A.a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.r.ſ.s.t.u. v.w.x.y.z.&.Eſt.Amen.

A.B.C.D.E.F.G.H.I.K.L.M.N.O.P.Q. R.S.T.V.X.Y.Z.

i.ii iii.iiii.v vi. vii. viii.ix x. xi.xii.xiii.xiiii. xv xvi.xvii.xviii.xix.xx.

1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18. 19.20.

¶ In the name of the Father and of the ſonne, and of the holy Ghoſt. So be it.

A shorte Catechisme

contaynyng a declaration of the true way to lyfe euerlasting. Very meete to be knowen of euery one, before they bee admitted to the Lordes Supper.

Question.

What is the chiefest thyng which euerye one ought to bee moste carefull of as long as they lyue?

Aunswer.

Euerye one ought to bee moste carefull of these two poyntes: First and chiefly how we can bee saued in the [a] day of iudgement, before Gods iudgement seat, and so [b] come to lyfe euerlasting.

Secondlye, how to [c] lyue according to Gods holye wyll duryng our life: In whiche twoo pointes wholy standeth the glorye of God, & muche as of man ought to bee sought for.

[a] Matth. 25. 26. 1. Pet. 1. 9
[b] Mat. 6. 33 & 25. 34
[c] Luke. 1. 75 Ephes. 1. 4 & 2. 10 1. Pet. 1. 15

Question.

How can we know this how we are dis-

charged before Gods iudgement seate?

Aunswer.

a Math.9,12 13, 1 Tim.1.15 Mat.11.28

We can neuer know how we be discharged before the iudgement seat of God, vntill such time as we know our own [a] miserable estate by reason of the greatnes of our synnes, and the horrible punishment which we deserue for them.

Question.

How doest thou knowe the greatnes of thy sinne, and the horrible punishment due to the same?

Aunswer.

a Rom.3.20, Rom.7.7 8.9.10.11 12,&c Rom.5.20 Gala.3.19 b Rom.7.9

The greatnes of my synne, and the horrible punishment thereof I know by [a] law of God, [b] rightly vnderstood, the sum wherof is contayned in the ten commaundements.

Question.

Rehearse the ten commaundementes?

Aunswer.

Exo.20.1. God spake all these wordes, and sayde: I am the Lorde thy GOD which brought thee out of the land

land of Egipt, out of the house of bondage.

1 THou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe anye grauen image nor the likenes of anye thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth; thou shalt not bow downe to them nor worship them: for I the Lord thy God am a gelious God, & visite the synnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee: And shewe mercye vnto thousandes, in them that loue mee and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine: For the Lorde wyll not houlde him giltles that taketh his name in vaine.

4 Remember thou keepe holye the Sabboth daye: Sixe daies shalte thou labour and do all that thou hast to do. But the seuenth day is the Sabboth of the Lord thy God: In it thou shalt do no manner of woorke: thou and thy sonne, and thy daughter, thy man seruaunte, and thy mayde Seruaunte, thy cattell, and the straunger that is within thy gates. For

in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth daie: wherefore the Lord blessed the seuenth daye, and halowed it?

5 Honour thy Father and thy Mother, that thy dayes may be long in the lande which the Lord thy God geueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false vvytnes against thy neighbour.

10 Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours vvife, nor his man seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What is the fyrst commaundement?

Aunswer.

1 Thou shalt haue none other gods but me.

Question.

What is the meaning of this commaundement?

Aunswer.

The Lord God straightly chargeth vs in this first commaundemẽt, that wee worship God alone, which

which worshyp standeth in foure pointes: First that we [a] loue God aboue all. Secondly, ỹ we [b] feare God aboue all, Thirdlye, that wee make our prayers to [c] none, but to God. Fourthly, that we [d] acknowledge God alone to be the guider, and gouernour of all thinges: [e] of whom we receiue all the benefites that wee haue, and therefore that [f] we trust and stay vpon him alon.

[a] mat. 10, 37 Phili. 3, 10 Coloss. 3, 5 Ephe. 5, 5 Mat. 6. 24
[b] Mala. 1, 6 Mat. 10 28 Jerc, 10, 7
[c] Rom. 10 14 1 Reg. 8. 39 Jer 17. 9. 10
[d] Psa. 135, 6 et. 115. 3. et 145. 8, 95
[e] Jam 1. 17
[f] Jerc. 17, 5 & 48. 7 Esay. 31, 1 2, 3.

Question.

What is the second commaundement?

Aunswer.

2 Thou shalt not make to thy selfe anye grauen image, nor the likenes of anye thyng that is in heauen aboue, &c.

Question.

What is the meaning of this commaundement?

Aunswer.

In this second commaundement be contayned three things:

[a] Deu. 4, 16 Acte, 17, 29 John, 1, 18 1. tim. 6, 16 1. Joh. 4, 12 Esa. 40, 18 & 46, 5

First, that we should not [a] think God to bee like either man or woman, or any other thing, and ther-

b Leui. 26.1 Exo. 34.13 14.15 Deu.4.23 Pſal.97.7 et.106.36 Eſa.44.17 Dan.3.5.6

fore that wee make no Image of God in any caſe.

Secondlye, that we make no Image of anye other thinge eyther to b worſhip the Image it ſelf eyther God, Saint, or Angell, by the Image, neyther yet to this end to bee the c better put in minde of God by the Image.

c Abac.2.18 Jere.10.8 15

Thirdly, that we worſhippe not God in any other d outward worſhip, according to our own fantaſies, but e as God commaundeth vs in his Woord.

d Joh.4.23 Math.15.9 Eſa.29.13

e Deu.12.32 et.5.32 Pro.30.6 Joſua.1.7 Apo.22.18.

Queſtion.

What is the third commaundement?

Aunſwer.

3 Thou ſhalt not take the name of the Lord thy God in vaine.

queſtion.

What is the meaning of this commaundement?

Aunſwer.

a Deutro .28 58.59.60

God chargeth vs in this thirde commandement theſe thre things Firſt, that wee vſe with a moſt hie reue-

reuerence the name of God when foeuer we either speake or thinke vppon him.

Secondlye, that wee neuer blaſpheme the name of God by [b] cuniuring, Witchcraft, Sorcerye or Charming, or anye ſuch like: neyther by curſſing nor banning.

Thirdly, that we neuer [c] ſweare by the name of God in our cõmon talke, although the matter be neuer ſo true: But onely where the [d] glorye of God is ſoughte, or the ſaluation of our brethren, [e] or alſo before a Magiſtrate in witneſſing the trueth, wheu we are therunto lawfully called. In whiche cauſes wee muſt [f] onelye ſweare by the name of God. But as for [g] Saints, Angels, [h] Roode, Booke, Croſſe, maſſe, or any other thinge wee ought in no caſe by them to ſweare.

Jere. 10.6
Pſalm. 8.1
1. Cron. 29 13
[b]
Deu, 18.10 11.12
Eſay. 8.19 et. 47,9
Mala. 3.5
Gala. 3.20
Acts. 19. 13 16
[c]
Math. 9.34 35.36.37,
Jam, 5.12
[d]
Joſu. 2.12
2. Cor. 1.23
3.11. 31
Gala, 1.20
[e]
Exo. 22. 11
[f]
Deu. 6.13 8,10.20
[g]
2. Cor. 1,23
[h]
Jere. 5,4,7 8.12,16,17,
Amo. 8,14
Sopho. 1,5

queſtion.

What is the fourth commaundement.

Aunſvver.

4 Remember thou keepe holy the Sabboth day, &c.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

a Deu.5,14 Exo.16,26

b Mat.13,23

c Lu.4,16,21 Acte.20,7 et.15,21,& 17.15,27

d Mat 18,19 1,Cor.14 16,17

e 1.Cor.14 16.17

f 1.cor.11,33 Act;20,7 et.2.42

g Num.29,7 Hebr,4,9 10,

The halowing of the Sabboth daye, is to [a] reſt from our labours in our calling: And in one place to aſſemble our ſelues together, and wyth feare & reuerence to heare, marke and [b] lay vp in our hartes the worde of God [c] preached vnto vs: To [d] praye altogether ỹ which we [e] vnderſtād with one conſent: And at ỹ times appointed, to [f] vſe the Sacramentes in fayth and repentaunce: And all our life long to [g] reſt from wyckednes, that the Lord by his holy ſpirit may worke in vs his good worke, and ſo begin in this lyfe ỹ euerlaſting reſt.

Queſtion.

What is the fift commaundement?

Aunſwer.

5 Honour thy *Father* and thy Mother.

Queſtion.

Question.

What is the meaning of this commaundement?

Aunswer.

The meaning of this fyrst commaundement is, that we shoulde honour (that is to say) loue, feare, obey and relieue our [a] Parentes or anye other that are vnto vs in their steede: As our [b] Princes, rulers, and Magistrates: [c] our Pastors & Teachers: our [d] Masters, and all others which are aboue vs in any calling, placed by God: [e] the aged and grayheaded: and that al Superiours shewe them selues in steede Parentes, in [f] defendyng and guiding their Inferiours.

a
Leuit. 19, 3
Colos. 3, 20
21. 23. 24
Ephes. 6, 1
b
Exo. 22, 28
Roma. 13, 2
Titus, 3. 1
c
Heb. 13, 1
1. Thes. 5, 12
13.
d
Eph. 5, 6, 7.
Tit. 2, 9. 10
e
Leu. 19, 32
f
Colo. 3, 19
21
Ephes. 6
9. &c.

Question.

What is the fyrst commaundement?

Aunswer.

Thou shalt do no murther.

Question.

What is the meaning of this commaundement?

Aunswer.

First the Lord GOD forbiddeth vs in this first Commaundement all [a] killing, [b] fighting, and [c] quarelling, all [d] reproches, mockes, and tauntes.

a Gene. 9,6 Deu. 5.17

b Math. 5. 39

c Colos. 3.13,

d Leu. 19, 14

Secondly, he forbiddeth all killing in hart, that is all [e] anger & mallice, all desyre of reuenge.

e Leuit. 19 17.18 Mat. 5. 22 1. Ioh. 3,15

Thirdly on the other side he commaundeth vs to preserue lyfe, by exercising [f] the workes of mercye and compassion towards our brethren, yea euen towardes our enemyes.

f Pro. 20. 22

Fourthly, to [g] loue one another inwardely in harte as our selues, yea euen our enemyes, and them that hate vs.

g Mat. 25.25 Esay. 58.7 Ezec, 18 7

Question.

What is the seuenth commaundement.

h mat. 5,44 Leui. 19,18 Luk. 9. 27 Rom. 12 17.18.19. 20,21

Aunswer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Aunswer.

We are forbidden in this seuenth commaundement, first, [a] all adultery, fornication: & all other [b] vncleanes in our bodyes.

Secondly al [c] vnpure thoughts an lusts of the hart.

Thirdly, all other things whiche might entice to such vnclenes, as all vnchaste [d] behauiour, [e] filthy talke and songs, [f] wanton apparel leude & vile pastimes, [g] gluttony, dronkenes, [h] houses of open Whoredome, and whatsoeuer els may allure vs to vncleanens.

Fourthly, on the other syde hee commaundeth vs to kepe our bodies and soules [i] chaste and pure, as temples of the holy ghoste: Or if the [k] gift of chastitie bee not giuen vs then to vse the lawfull remedy appointed by God, whiche is mariage,

a Leui. 18,20 ,19.29 Deu.23.17
b Leu.18,22,
c Mat.5.28.
d Esay.3,16 Rom.13,13
e Ephe.4,26 &.5.3,4
f Deu.22,12 Esay.3.18 19,20,23.
g Ephe.5,18
h Deu.22.28
i 1.Cor.6.15 19.20
1.Thes.4 4.5
k 1.Cor.7,2, Heb.13.4

Question.

What is the eight commaundement?

Aunswer.

Thou

Question.

What is the meaning of this commaundement?

Aunswer.

In this eight commaundement the Lord God forbiddeth all [a] stealing & robbing in outward dedes.

Secondly, hee forbiddeth [b] all stealing in hart, that is, all desyre of any mans goods wrongfully.

Thirdly, hee forbiddeth [c] al deceite and wrongfull dealing.

Fourthly, on the other syde hee chargeth vs that we be [d] content with that portion of goods which the Lorde geueth vs: to [e] applye our selues in our vocation and calling, to get our own liuing, and to liue of that which is our own, and also to be helpfull vnto others.

a
Leu. 19.11
Deut. 5. 19
b
Eph. 5.3.5
Colo. 3,5
Esa. 62.10
Zach. 8.17
Mic. 2.1,2
Act. 20 33
c
1 thes. 4 6.
Exo. 22, 21
22.23
Deu. 16. 17
18.19.et
24.14
d
Psa. 27. 27
1. Tim. 6.6
e
Gene. 3. 19
Ephe. 4. 28
2. thes. 3,10

Question.

What is the ninth commaundement?

Aunswer.

9 Thou shalt not beare false wytnes against thy neighbour.

Question

Question.

What is the meaning of this commaundement?

Aunswer.

The Lord God in this ninth commaundement doth commaund vs first, that we should neuer [a] speake falsely in witnes bearing. [a] Pro.19.5 9.E.21.28

Secondly, that not onely in wytnes bearyng, but also in no other matter wee shoulde neyther [b] lye, flatter, nor dissemble. [b] Eph.4.25 Psal.15,2

Thirdlye, that we should neuer tel false [c] tales behinde our neighbours backe, nor heare them of others: that we shoulde neuer [d] beleue any euil spoken behinde their backes, vntyll we fully knowe the certaintie. [c] Psal.15.3. Pro.25.18 [d] Mat.7.1,2 Rom.14.4 Psal.15 Iame.4.12

Fourthly, in priuate offences to speake nothyng, although it be true, to the [e] hurtyng of our brothers good name, if by [f] priuate admonitions he may be woon. [e] 1.Cor.13.7 1.Pete.4.8 Pro.11.13 [f] Mat.18.15 16.17.18

Question.

What is the tenth commaundement?

Aunswer.

Aunſwer.

10 Thou ſhalt not couet thy Neyghbours houſe. &c.

Queſtion.

What is the meaning of this commaundement.

Aunſwer.

Here the Lorde in plaine wordes, doth forbid all inwarde [a] deſire whatſoeuer is vnlawfull to be don although we neuer [b] conſent vnto it, as the [c] rebellion of the fleſh, all corruption of the [d] olde man, all [e] blot of originall ſyn, ſo that by this commaundement moſte clearly we may ſee the Image of that man, that pleaſeth God, euen ſuch a one in whom nothinge is impure neither in wil nor nature.

a Rom. 7, 7
b Gene. 6. 5. et. 8, 12 Pſa. 20, 9
c Rom. 7, 23
d Eph. 4, 22 Colo. 3, 9
e Rom. 6, 6

Queſtion.

Canſt thou fulfyll all theſe commaundements without breaking any one of the?

Aunſwer.

These are the commaundementes of almightye God, the perfect fulfilling whereof [a] no fleſh can attaine

a Rom. 3, 23 Rom. 8, 3 et. 11, 31,

onto, no although I doo al that I can, yet, I breake them dayly both in thought, word and deede. 1. John. 1. 8 1 Reg. 8. 46 Pro. 20. 9.

Question.

What punishment doeth God appoynt for breaking any one of them?

Answer.

The punishment for the breaking of the lest commaundement, euen in [a] thought yea if it were but [b] once broken in all my life, is the euerlasting [c] curse of GOD, which conteineth al the torments that can bee deuised both of soule and body, and in the Scripture is called by diuers names, to expres the paine, as [d] hel fire, the [e] worm that neuer dieth. [f] vtter darknes, [g] burning lake, [h] seconde death, damnation, and such like.

a Math. 5. 28
b Iam. 2, 10 Galat. 3. 10
c De. 27, 26 Galat. 3, 10
d Math. 25. 41. &. 10. 28 Mar. 9, 43
e Marke. 9 44, 46.
f Mat. 22, 13 &, 25. 30
g Apo. 19. 20 &, 20. 10. 14
h Apo. 20, 6 et. 21, 8,

Question.

Is there nothing which a man can do in this world to serue as a sufficient recompence to God for one synne?

Answer.

No, although I should geue [a] all

a Luk.17,10, my goodes to the poore, or suffer b Colo.2.23 Apo.20.6 c.21.8 Rom.6.23 Gala.3,10 mat.25.41 my bodye to be b whipped all my lyfe long, or suffer anye other punishment which myght bee deuised, it is not sufficient for one of my least synnes,

Question.

Yea, but God is mercyful, wyll he therfore punish syn so sharply, thinkest thou?

Aunswer.

a 2.Cor.1.3 Psa.145,8, cr.:6.15 Our God in deede is a merciful, but he is also b iust and true, and therfore must nedes of iustice and b Psal.7.9 Psal.11.7 Rom.3.4 John.3.33, truth punish mans syn with that punishment whych hee hath appointed.

Question.

Seing then this punishment must nedes be suffered, are wee in our selues able to suffer, and ouercome it?

Aunswer.

Psal.130.3 Mat.16.26 None is able to suffer a and ouercome this great punishment of sin beyng onely man.

Question.

Is there then no meanes at all wherby we

we may be ſaued from theſe paynes euerlaſting?

Aunſwer.

The paines which our ſyns deſerue, muſt needes bee ſuffered by man, becauſe God of hys iuſtice muſt needes puniſh ſynne in man, which was committed by man, & therfore our ſauiour Chriſt being euerlaſting God, becam alſo [a] mã, and hath fullye [b] ſuffered whatſoeuer was due for mans ſynne.

a Gala. 4,4 Hebr. 2,9 10. 14,15 16,17,18 Hebr.4.15 1.Tim. 2,5 Rom 8. 3.4

b Galat.3. 13 Rom.4,15 Iohn.1.29, 1.Iohn.2,1 2.Cor.5.21 Eſai.53.6, Rom. 8.3

Queſtion.

Are not then all people diſcharged, ſeyng the puniſhment is payde?

Aunſwer.

None are diſcharged, ſauyng thoſe that take hold vpon Chriſte, & his merites with a [a] true faith.

a Iohn.3.16, 18,36

Queſtion.

What calleſt thou this true faith?

Aunſwer.

This true and liuely faith is a [a] ful perſwaſion and aſſurance of my [b] hart grounded vpõ the [c] promiſe of God, and wrought in me

a Coloſ.2,2 1.Iohn. 3,2 Ephe. 3, 12 Ro.8.38,39 Ephe.1.18.

b Ro. 10.19 Ephe.3.17

c Ro.4.3.18 21 Ro.10 8 8.1.16.17 2 Cor,5.81 d Ephe,1,17 18 2.Cor.1.22 et.5.5 1.Cor,2.10 2.Cor.4.13 e Ephe.2.17

by the d holy Ghost, wherby I am fullye assured, that what so euer Christ hath wrought for mãs saluation, pertaineth not onely to others, but euen e, to me, it is wholie mine, as surely as if I perfourmed the same in mine owne person.

Question.

How can it be that thy syns are forgeuen thee, and yet according to Gods truth fully punished with that punishment which God hath appointed for sinnes?

Aunswer.

a 2.Cor.5.21 Rom.3. 25 b .Iohn.2 1.2 Gal.3. 13 Rom.4.25 c 2.Cor.5.19 Psal.32.1

By this my true fayth I see my sins both to be forgeuen, and yet fully punished, for in Iesus Christ to a satisfye Gods iustice, they bee b fully punished, and yet to me they be c forgeuen, because in me they be not punished, but in Christe for me, to set foorth Gods mercie, and therefore shal neuer be layd to my charge: In this maner therfore I see the Lorde my God to bee both mercyfull and iust.

Question.

Yea

Yea, but although the punishment of thy synnes be payd in Christe, yet seyng there can no vnrighteousnes dwel with God, how canst thou stand before Gods iudgemēt seat as righteous & iust, seing thou hast no righteousnes, but hath as is stained with so many synnes?

Aunswer.

I stand as iust and righteous before the throne of God, not clothed with myne owne ryghteousnes, whiche I haue wrought in myne own parson, but with the [a] righteousnes of Jesus Christe: Whyche righteousnes being take hold vpon [b] by a true fayth, is made mine. Thus am I iust in the syght of God, not in respect of myne owne workes which I haue wrought, but takyng holde vppon Christes workes to be myne by faith.

[a] 1. Cor. 1. 30 2. Cor. 5. 21 Rom. 3. 22.

[b] Ephe. 3. 17 Rom. 3. 22 28. John. 3. 18

Question.

Doth not this make men to run into all synne and wickednes?

Aunswer.

No, for this true fayth as soone

a John.3.3,5 Ephe.4.23, Colo.3.8,9 Rom.6.4 et.12.1.2

b Rom.7.23

c Rom.5,1,2 3.11

d Rom.6.11 12.13 Wath.7.18 John.15.5,

e Jam.2.17

as it is wrought in vs [a] through the holye Ghoste, doeth frame our hartes a newe, and causeth vs to [b] detest, hate, lothe, and abhorre synne in all men, but especially in our selues, and maketh vs to haue our [c] whole delight & ioye in those things which be agreable to Gods wyll, and causeth vs also to [d] expresse the same in our life and conuersation, or els it is no true faith, but a [e] dead faith.

Question.

Rehearse the summe of this faith?

Aunswer.

I Beleue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onelye Sonne our Lorde: which was conceaued by the holy Ghost, borne of he virgin Mary. He suffered vnder Pontius Pilate, was crucified, dead, and buryed, he descended into hell, and the thirde daye he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the Father almightye. From thence shall he come to iudge both the quick and the dead. I beleue in the holy Ghost. The holy

holy catholike Church, the communion of Saincts, the forgeuenes of synnes, the resurrection of the bodye, and the lyfe euerlasting. So be it.

Question.

What is the effect of this Créde?

Aunswer.

This Creede contayneth fowre especiall poyntes. First, what we ought to beleue concerning God the Father. Secondly, concerning God the Sonne. Thirdly, concerning God the holy Ghost. Fourthly, concerning Gods people called the Church.

Question.

What beleuest thou on the first part concerning God the Father? I

Aunswer.

First, I beleue that God the Father through Christ, [a] into whose body I am grafted by fayth, is not only a [b] Father of other faythfull, but euen my Father, and therefore [c] loueth me.

[a] Iohn.1, 12 Rom,3.25 Roma. 8.1, Galat.3,26

[b] Rom.8.15, 2.Cor.6,18

[c] Rom. 5.8,9 Esai. 54,6 7, 8.

Secondly, that he is almightie,

d. Esa.45, 5.6.7. Esa.46.10, 11. e Amos 3.6, Jer.10.23 1.Reg.22 19.20,&c, Psal.139.2

that is, that hee hath d all power in his hande, guiding and ruling allthinges: so that nothing can bee done in e heauen, earth, nor hell without his prouidence.

Question.

2 What beleuest thou in the second part, concerning God the Sonne?

Aunswer.

a Rom.9,5 1.Joyn,5 7.20. John.14. 10.11. b Rom.1.3 Math 1,20 21. c Heb 2.14,15 Heb.4.15 Roma.8.3

I beleue that Jesus Christe, one a God in substance with the father & the holy Ghoste, b tooke flesh of the Virgin, and is become perfect man as I am, in allthynges synne onely excepted c and in my nature hath wrought for me whatsoeuer was needefull for my saluation.

Question.

What meanest thou when thou sayest, He suffered vnder Poncius Pilate?

Aunswer.

Because ỹ maner of death which men doo suffer by the sentence of the Judge, and vnder the title of iustice, is more shameful, sclaunderous, and terrible, then if a man should

should, dye naturallye in hys bed, therefore Christ tooke on him our parson, to shew hymselfe [a] before an earthlye Judge, & to be [b] condemned by the mouth of Pilate, he beyng then Judge, that thereby we might be cleared before the iudgement seate of God.

a Psalm. 2, 2 Act. 4. 27.
b mat. 27. 26 John. 19, 1 13. 23.

Question.

What meanest thou when thou sayest, Christ was crucified, dead, and buryed?

Aunswer.

First I meane, in that hee was crucified, that hee suffered [a] the death of the crosse, whiche was an abominable & cursed death, [b] to deliuer me from the curse whych was due for my synnes.

a Math. 27. 31, 32
b Gala. 3, 31 14.

Secondly, for as much as death was a punishment due vnto man for syn, therfore our Sauiour dyd suffer death, and by suffering ouercame death. For in this death doth lye the principall poynt of our saluation: for if he had not bene truelie dead,

ly [c] dead, we should be yet subiect to eternall death and damnation.

c Dani. 9, 26 Esai. 53. 12 Jere. 11, 19. Rom. 5, 8. 1. Cor. 15, 3 1. Pet. 2, 24

Thirdly, he was buryed for the more greater confirmation of his death and resurrection. And to the intent to make it more certaynlye knowen vnto vs, it pleased him also to bee buryed after the common manner of men, & that by two notable persons, [d] Nicodemus, and Joseph of Aramathia, which was done also by the wyll and consent of Pylate, who caused the body to be delyuered vnto them.

d Mat. 27, 57 Mar. 15. 43 Luk. 23. 53. Joh. 19. 38

Question.

What meanest thou concerning thys, that Christ descended into hell?

Aunswer.

Where it is sayd that Christ descended into hell, thereby I beleue that Christ dyd not onely suffer in his bodye the punishment due to my body, [e] but also in his soule the punishmēt due to my soule, which was the tormentes of hell, second death,

e Esai. 53. 4 & 10

death, [b] sorowes of death, and abiection from God: as it doeth appeare by the anguishe of his soule in the garden, [c] when droppes of blood issued out of his bodye, and also vppon the crosse, by [d] his lamentable crye to his father: For in a miserable case had we bene, if he had suffered onely the punishment due to our bodye, and not to our soules.

b Acts. 2.24 Mat. 26.38

c Luk. 22.44.

d Luk. 23.46, Math. 27 46.50

Question.

What fruite hast thou by this death of Christ?

Aunswer.

First I beleue that this death & punishment which Christe suffered, is the appeasing of [a] Gods wrath, and a full satisfaction to God for all my sinnes.

a Heb. 9.21, 13.14.28, 1. Pet. 1.2. 1 John. 2.

Secondly, that [b] as he is deade for synne, so he wyll cause synne to dye in my mortall body.

b Gala. 5.24, Gala. 2.19 Rom. 6.6 7.8.11

Question.

What profit hast thou by the risyng a-

gayne

gayne of Christ.

Aunswer.

a 1.Cor. 15 55.56.57 Rom.8.33. 34. Rom.28,5

First I am assured by his rising from death, that hee hath [a] ouercome death, hell, and synne, & hath finished my iustification.

b Rom.6.4 Colo.3.1 2.3

Secondly, that as hee is risen from death, so he causeth me as a member of him, [b] to rise from syn, and delight in righteousnes.

c 1.Cor.15. 13.16. 20

Thirdly, his rysing agayne is a sure pledge [c] to me, that my body shall in lyke maner rise agayne.

Question.

What is the meaning of this, that Christ ascended into heauen?

Aunswer.

a Acts.1.11 Acts.3.21

Christ as touching his manhead is [a] onely in heauen: but [b] in hys Godhead, and comfort of his holy spirite, he is with vs to the ende of the world.

b Acts.4.51 Mat.28 20 Joh.14.1 6

Question.

What good getteſt thou by the ascending of Christ into heauen?

Aunswer.

First,

First, Christ his ascending into heauen, is a sure pledge vnto me, that [a] I shal in like manner as a member of him, by his power, bee receyued into heauen in the same nature wherein he is ascended.

[a] Iohn 14.3 Phil.3,21 Coll.3.3.4 1.Thes.4.17

Secondlie, Christ hauing ascended into heauen, [b] maketh continual intercession for me.

[b] 1.Iohn.2 1.2 Heb.9.12 et.24 Rom.8.34

Question.

What is the meaning of this, that Christ sitteth at the right hand of God the father?

Aunswer.

Christ sytteth at the right hand of the Father, that is, hath [a] all power geuen him of the Father ouer al thinges.

[a] Mat.28,18 Ephe.1.20 21.22

Question.

What fruit doest thou receiue by this, that Christ shall come to iudge the quick and the dead?

Aunswer.

To me that am a mẽber of Christ it is a singuler comfort, [a] when I know assuredly that none shall be my Iudge, but he that is my sauiour:

[a] Iob.14.25 mat.24.31. mat.19.28. mat 25.34 2.Thes.1.10

our: But terrible it wyl be to those that flee from Christ, [b] when they shall see him come to iudge them, whome they in their lyfe time refused.

b 2. Thes. 1.8 Luk. 21.25, Mat. 25.41

Question.

3 What beleuest thou in the third part, concerning God the holy Ghost?

Aunswer.

a Ro. 8.9,10, 11.15.16, 17. Galat. 4.6, Ephe. 1.17, b Ephe. 4,23, Psalm. 1,3 Colos. 2.11, 12,& 13

I beleue that God the holy ghost [a] sealeth into my hart all Christes benefites to be mine, and [b] maketh sinne to dye in me, and stirreth me vp to righteousnes and holynes of lyfe.

Question.

Seing there is but one onely God, why namest thou the Father, the Sonne, and the holy Ghost?

Aunswer.

a Math. 3. 16 17.& 28,19, 1 John. 5,7 Esai, 61.1 Psalm. 110 b 1. cor. 12,11

Because God hath so opened him selfe in his [a] word, that these three sundrie persons are in substaunce, but [b] one true & euerlasting God.

Question.

4 Nowe let vs come to the fourth part, what

Aunſwer.

The Catholike Churche is the [a] whole company of true faithfull people, which euer were ſince the beginning of the woꝛld in all pla-ces, which alſo be now and ſhal be to the ende of the woꝛlde. Of the which number I beleeue that [b] I am one. I beleue that God [c] kno-weth them all, and hath a [d] moſt tender care ouer them.

[a] Rom. 8, 29 Ephe. 1, 10, 11. 12. 13, Mat. 16. 18 Joh. 10. 28 29. [b] 1. Joh. 3, 21 2. Cor. 13, 5 Rom. 8 16, [c] 2. Tim. 2, 19, [d] 1. Pet. 5, 7 Zacha. 2. 8 Eſai. 49, 15 Mach. 10, 29. 30

Queſtion.

What callest thou the Communion of Sayntes?

Aunſwer.

The communion of Sayntes is the ſocietie that all we which be-leue haue one with another, as [a] members of one heade Jeſus Chriſt, whereby we are [b] ready to communicate all Gods benefites both ſpiritual and tempoꝛal, to the mutual health and comfoꝛt one of another, accoꝛding to the meaſure which

[a] 1 Cor. 12. 12 13. 14, 20, 1. cor. 10. 17 Ephe. 4, 15, et. 5, 30, Coloſ, 1. 18, Rom. 12. 5 [b] 1. cor. 11. 18 et, 13. 5 2. cor. 11, 28 Galat. 6. 2 Philip. 2, 3. 4

which we haue receiued of God in thys lyfe.

Queſtion.

What is it to beleue The forgeuenes of ſynne?

Aunſwer.

a 1. Ioh. 2.2, Colo. 1.14 20. 21. 22 1. Cor. 1.30 Gala. 3.13 4 5.8.12 Rom. 3.24 25. 8 5.8.10 2. Cor. 5.19

I beleue that Jeſus Chriſt hath a wholye appeaſed GOD for my ſins, and payd the ful punishment due to them, and therefore that they be freelie forgeuen mee, and ſhal neuer be laide to my charge.

Queſtion.

What beleeſt thou of The ryſyng a-gayne of the body?

Aunſwer.

a Eccle. 12.7 Luk. 16.22 & 23.43

I beleue that after this life ended, a my ſoule ſhal goe to GOD that gaue it, and my body ſhal reſt in the graue, vntyl the appointed tyme: and then I ſhal b ſee God in my fleſh, and mine eyes ſhall looke vpon him, and this my body ſhall be made lyke to the glorious bodie of Chriſte, without all corruption.

b Job. 16.16 1. Cor. 15.42 43. 44. 53 Phili. 3. 21 1. The. 4.13 14. 15. 61

Aueſtion.

Question.

What is it that thou sayest of Lyfe euerlasting?

Aunswer.

I beleue that when God shall rayse agayne this my bodye, and ioyne it againe together with my soule, that then I shall lyue wyth a christ for euer in his euerlasting kingdome of glory. a 1. Corin. 15. 53. 53

Question.

By what meanes do we attayn to this faith which thou hast here confessed?

Aunswer.

The holy Ghost hath apointed the preaching of the Word to be the ordinary meanes, wherby, he a worketh in our hartes this true and liuely faith, and without this preaching of the word we cã neuer haue fayth. a Roma. 10. 14, 17. 1. Cor. 2. 2.

Question.

After that God by the meanes of hys word hath wrought in our harts faith, by what meanes afterwarde doeth he strengthen the same?

This faith doth God ſtrengthen in vs by the ſelfe ſame preaching of the word, and alſo by the vſe of the Sacraments.

Queſtion.

What calleſt thou the Sacraments?

Aunſwer.

a Gen.17.11, Exod,12,3 4.5.&c

b Rom.4,11

Sacraments bee a outwarde ſignes ordayned of God for the greater aſſurance and ſtrengthening of our fayth, being vnto vs b ſure pledges of thoſe benefits of our ſaluation which we receiue in Chriſt to be ours, and are repreſented vnto vs by the outwarde ſignes of water in Baptiſme, and bread and wine in the Supper of the Lord. They ſerue alſo for a marke of our profeſſion, whereby we differ from other people which be Heathen.

Queſtion.

How many Sacraments be there?

Aunſwer.

There

There be [a] two Sacramentes, that is to say Baptisme, and the Supper of the Lord. [a] 1.Cor.10.1 2.3,4

Question.

What strength of fayth hast thou thorough Baptisme?

Aunswer.

I am taught & assured by [a] Baptisme, that my syns are forgeuen me: For as the water washeth away the filthines of the body, euē so should I through the holy Gost be therby fully certified and perswaded, that [b] the bloud of Christ being sprinkled vpon my soule by the [c] hand of fayth, hath washed away both the giltines of my sin & the punishment due to the same the fruit and effect wherof appereth herein, that through the power of Christes death and resurrection, I am [d] dead as touching syn, and raysed vp againe in newnes of lyfe. Which two thinges in whom so euer they appeare not,

[a] Act.22.16 Mar. 1.4
[b] 1.Pet.1.2 ct.3.21 1.Ioan.1,7 Ephe.5,26 Titu.3.5.6 Act 22.16.
[c] Acts.15.9
[d] Rom. 6.3 4.5,6.&c.
[e] 2.Cor. 5.17 Gala.5,24. 25.

they may wel haue the name and title of Baptisme, but indeed they are no Christians.

Question.

What strength of fayth do we fynde in the vse of the Lords Supper?

Answer.

The Super of the lord through the holy Ghoste, doth strengthen my faith that I should not doubt, but assurely as I receyue ỹ bread and wine into my body to become wholy myne, so my [a] soule receyueth with al christ with his [b] passion and righteousnes to be wholye myne, as surely as if I had wrought them myne owne selfe.

[a] Math. 26 27.28 1.Cor.10. 16.17.c.11 24,25.ct.12 [b] 13 1.Cor.1,30 Rom.4. 25 2.Cor.5.21

Question.

Are not then the bread and wyne in the Supper of the Lord turned into ỹ body and blond of Christ?

Answer.

The bread & wyne as touching their nature and substance, [a] are not turned: but as touching the vse of them, they differ from com-

[a] Math.26 29 1.Cor.10 16.17.c.11 26.27,28

mon

mon bread and wyne, in that they are apoynted of God to serue vnto vs as [b] seales and pledges of those benefites which Christe in his body wrought for vs.

[b] Rom.4,11

Question.

In what maner ought est thou to prepare thy self to the receiuing of these misteries?

Aunswer.

In preparing my selfe to receiue the supper of the Lorde, I ought diligently to obserue these three thynges.

[a] 1 Cor.11.28
[b] 2 Cor.13.5
[c] Ephe.1.13 2.Cor.1.22 1.Ioh.5.5

First, to [a] examine my selfe whether I [b] stand in faith or no, which I shal know if I feele my [c] harte [d] assured by the spirit of God, that the [e] punishment of my syns fully discharged in Christ, and that what soeuer he hath done pertayneth not onely to others, but euen [f] to me.

[d] Ephe.3,12, Rom.8,15,
[e] 1.Ioh.2, 1,2 Esai 53.6 7.8.9 &c
[f] Ephe.3,17,

Secondlye, to examine my selfe whether I fynde my harte [g] inwardly sory for my syns, wyth an

[g] Mat.26.75 Jerem.4,4. Joel.2,12 13. 2.Cor.7 10.11

inward hatred and lothing of sin,
and an [b] earnest desyre and a sure
purpose, wholye to conforme my
selfe to the wyll of Gods word.
Thirdlye, if any offence be be-
twixt others and me, that I [i] re-
concile my selfe vnto them. All
these things, although they ought
earnestly to be considered in the
[k] whole course of our life, yet then
especialiye when wee come to the
Supper of the Lord.

b Rom. 6. 4 5, 6, 7, 8, 8, 11 Phil. 3, 14.

i Math. 5 23 24

k Luke. 1. 7

Question.

Nowe seeing we bee saued by Christes
workes without our deseruings, wher-
to then now serueth our well doing, or
what auaileth it to do good workes?

a Esai. 64. 6 Job. 35. 7 Psal. 16. 2 Luke. 17. 10

Aunswer.

We must do good workes, [a] not
to deserue our saluation by them
but by our workes to [b] glorifye
God, in [c] walking as becommeth
Gods children, [d] declaring there-
by our thankfulnes to God for our
redemption. Secondlye, by our
workes

b 1. Cor. 6. 20, Math. 5, 16 1. Pet. 2. 12

c Colos. 1, 10, Phil, 1, 27, 1 The. 2, 12 Ephe, 1. 4 Ephe. 4. 1 et. 2. 10 Luke. 1. 75

d Rom. 6. 13, et. 12. 1. 2 1. Pet. 2. 5

wozkes to e make our electiõ moze certayne vnto our selues: Thirdly to f wynne others to Christ by our holy lyfe and conuersation.

e 2. Pet. 1, 10 Matth. 7. 17

f Gal. 5, 6, 22 1. Pe. 3. 1, 2 Rom. 14. 19

Question.

What wozkes callest thou good wozkes?

Aunswer.

Our wozkes can neuer be acceptable & good in the sight of God. vnlesse in doyng them wee keepe these two thinges: First, that they be framed accozding to the rule of Gods a lawes & cõmaundements, and not b after our own deuises. Secondly, that they pzocede frõ an hart c purged by fayth. If eyther of these two poyntes be lacking, our wozkes are abominable in the eyes of God, although they appeare neuer so glozyous in the sight of men.

a Ephe. 2. 10 Colos 2, 20 21. 22. 23,

b Titu. 1. 14 Deu. 12. 32 Esa. 29. 13 Matth. 15. 9

c Ro. 14. 23, Hebr. 11. 6

Question.

Because pzaier is our especial meanes which God will haue vs vse to increase our fayth, tell mee what belongeth to

true prayer.

Aunswer.

Psal.50.15 P.81,8.9 Rom.10,14 Jam.1,5 Math.4.10

It is requisite in true prayer we obserue these fiue thinges. First, that wee make our prayer [a] onely to God, through [b] Christ and not to Saynctes.

Joh.14.13 14.3.15,16, ct.16.23

Secondly, that we be [c] inwardlye touched with the neede of the thing we aske, hauing our mind wholy bent thereupon, and not caried away with bythoughtes.

C Rom.8.26, 1 Joh.5.14 John.4.23, 24 Psa.51.17, ct.145,18, 2 Cor.20.12 Math.6.7,

Thirdlye, that our prayers bee grounded vpon [d] Gods promises withfull assurance that they shall be graunted, so farre as the Lord doth know them to be meete and needfull for vs.

D Jam 1.6 Mar.11.24 Lu.11,9,10 11 12.13 2 Joh.5.15

Fourthly, that we [e] continue in praier, although we haue not our requestes at the first.

E Luke.18.1 2.3.4.5.&c. Ro.12.12, 1.thes.5.17 Colos.4.2

Fiftlye, that wee aske not those thinges which wee [f] thinke good in our owne fantasye, but onelye [g] that which God commaundeth vs

F Mat.15.22 23.24.&c

Jame.4.3. Rom. 8.26, G 1. Joh.5.14

bs to aske of hym : All whyche thynges bee[b] contayned in the Lordes prayer.

b Math.6.9 Luk.11.1.2

Question.

Rehearse the Lordes prayer.

Aunswer.

OVr father which art in heauen, halowed be thy name. Thy kingdome come thy wyl be don in earth as it is in heauen. Geue vs this day our daylye bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euyll. For thyne is the kyngdome, and the power and the glorye, for euer and euer. Amen. Math.6.9

Question.

What doest thou desyre of God in this prayer?

Aunswer.

First I desyre of our heauenlye father, that his name may be halowed: first in his excellēt worke, which is, when we acknowledge [a] his mercy wisedome iustice and prouidēce, that he alone worketh althinges: and that [b] onelye the Lorde

a Psa.113.2 3.E.145.1 Rom 11.36 E.16.27

b Iosua. 24 14.15

Lord God be had in honour, all other set aside. Secondlye, that his name may be [c] glorified in our godly liuing and conuersation.

1. Joh. 5. 21
Psal. 81. 9. 10
Esay. 52. 5.
Eze. 36. 20.
Rom. 2. 24.

2 In the second petition we desyre that God his kingdome may come, that is, that he wyll declare hym selfe to bee kyng ouer hys [d] Church, in guiding and defending it, in increasing of the number of the faithfull, in [e] thrusting forth labourers into his harueste, and blessing their laboures, and [f] suppressing the rage of wicked tyrantes. Secondly that he wyll exercise his kingdome seuerallye in euery one of vs, [g] killing sinne in vs, and all worldly care, and renuing vs to righteousnes of lyfe.

d Math. 3. 2 et. 5. 19, et. 13. 31. 32. 33
e Math. 9. 38
f 1 Joh. 3, 8, 9 Rom. 16. 20
g Ro. 8. 10. 11 13. et. 6. 6. 1 Joh. 3. 8.

3 In the third petition we desire that Gods wyl may be done, that is, that we may [h] wyllingly in al thynges resygne our selues to Gods wyll, without murmuryng or grudging.

h Luk. 22. 42 Tit. 2. 12. 1. Pet. 4. 21 1. Joh. 2. 17

In

In the fourth petition we praye that he wyll geue vnto vs, [i] walking faythfully in our calling, our dayly bread, that is, all [k] thyngs necedefull for our lyuing for thys present lyfe.

In the fift petition we pray that our synnes may be forgeuen vs, that he wyl not lay to our charge our sins, nor the punishment due to them, but that he wil accept the death & passion of Christ, as the full satisfaction for our syns, and that we may hereof haue [l] full assurãce in our conscience, that the punishment of our sinnes is fully discharged in Christe, & therfore freely forgiuen vnto vs, as [m] surely as we doo forgiue others: and that [n] we may loue one another, from the bottome of our harts, all desire of reuenge set alyde.

In the first and last petition we do pray God that he wil not leade vs into temptatiõ, but deliuer vs, that

4

i
Gene.3.19,
Ephe.4.18.
2.Thes.3.8.
10.12,
1.Tim.5.8

5

k
Psl.155,15.
&.104.27,
&.105.16
Esai.3.1
Psa.78,18
19.20.29.
30.&.106,
14.&.107,
1.2.3

l
1.Joh,2.12
Ephe.3,12
Rom.8,15,
38.39
1.Joh.5.19
20.

m
Math.5,45
et,6,14.15
Luke.6.36
Jam.2,13,

n
Math.6,14
15.&,5,23
24.44
Rom.12.19

6

that is, that he [o] wyl not bring vs further into the battell wyth our spiritual enemies, then we by his holy spirit shalbe able to preuaile and ouercome.

[o] Ro. 16. 20, 1. Timo. 4 27. 18 Ephe. 6, 10, 1 Cor. 10. 13 2. Pet. 2, 9.

Question.

And why is this added: For thyne is the kingdome, the power, and the glorye, for euer and euer, Amen?

Aunswer.

Not only to kindle in our harts to [a] desire ỹ glory of God. but also to teach vs ỹ this praier is grou̇nded vpon none other then on God onely: & that we should not think the [b] kingdom of God to be weak and void of force and might. Also that [c] he onely is to be honoured, praised, & glorified, & that his power is infinite, perpetual, & euerlasting. And in this word [d] Amen. is expressed the feruent desyre to obtayne those thinges which we aske of God, and our hope is confirmed, that those thynges which we aske are graunted vnto vs, by which

[a] 1. Cro. 29. 3 Rom. 11, 39

[b] Psa. 114, 7,

[c] Deut. 6. 13, Ap. 4. 9, 11, Ap. 5, 12. 13 1. Cron. 29 10, 11, 12, 13,

[d] 1. Pet. 5. 11 Apo. 6. 14 Apoc. 7. 12

which our consciences is pacified, and so we ende our prayers.

Question.

Tell me now briefly the effect of al that thou hast sayd.

Aunswer.

By the ten commaundements I see my miserable estate, that I deserue death, damnation, & the curse of God, which must needes be payed, because God is iust: and wheras I my selfe am not able to paie it, the holie Ghost through the preaching of the Gospel worketh in me faith, whiche assureth me that the Sonne of God being made mā for me, hath euen in my nature suffered what so euer my sinnes deserued, and hath made me with him the childe of God, and heir of euerlasting life. Wher of least I should doubt or wauer, hee hath appointed two Sacraments, as outwarde signes and tokens to be seen and felt of me:

that

that as surelye as I see my selfe made partaker of them outwardlye, so the holye Ghost inwardlye instructing mee, I shoulde not doubt, but inwardlye to bee partaker of Christ himselfe with all his benefites, his raunsome, righteousnes & holynes to be myne, that in hym, and through hym I shall haue lyfe euerlasting. And thus being borne a new into this lyuely hope by the holy Ghost, my waies should be directed and guided by the same spirit, to walke in holynes & righteousnes all the dayes of my lyfe.

Amen.

(.˙.)

A prayer contayning the ſumme and effect of this Catechiſme.

O Mercifull and Heauenlye Father, for ſo much as at euery light occaſion, I am drawne from thy holy Lawes, to the vanities of this lyfe, and vnto all ſinne and wickednes, I beſeche thee in mercie ſet before mine eyes alwayes the remembraunce of thy iudgement ſeate, and my laſt ende: whereby I may be dayly ſtyred vp to conſyder in what great daunger I ſtande thorough the horryble puniſhment due to my ſinnes, that dayly groninge vnder the burthen of them, I may flye for ſuccour to thy beloued ſonne Jeſus Chriſt, who hath fully payde, ſuffered and ouercome the puniſhment due to them: and through the working of the holy ſpirit in me, I may be fullie aſſured in my ſoule, and conſcience, that the curſe, condemnation and death which theſe my ſinnes deſerue, is fully paide, ſuffered and ouercome in Chriſt, that his righteouſnes obedyence and holynes is myne, and whatſoeuer he hath wrought for mans ſaluation

ſaluation is wholy myne. Strengthen this faith in me dayly more and more, that I may inwardly fele comfort & conſolation in this, that I fele thy holy ſpyrite beare recorde vnto my ſpirite, that I am thy chylde, grafted into the bodye of thy ſonne, and made with him fellow heyr of thy euerlaſting kingdome. So worke in me by thy holy ſpirit, that dayly more and more I may fele ſynne dye in mee, that I dye not delyght therein, but dayly maye grone vnder the burthen thereof: vtterly hate, deteſt, and lothe ſinne, ſet my ſelfe & all the powers of my ſoule againſt ſinne, and haue my full delight, ioye, comfort and pleaſure in thoſe thinges which bee agreeable to thy wyll, that I maye walke as becommeth the chyldren of lyght, looking ſtyll for that good tyme, when it ſhall pleaſe thee to call mee to thine euerlaſting kingdome and ioy eternall: this in mercie graunt vnto mee, for Jeſus Chriſtes ſake, my Lorde and Sauiour.

Amen.

6 MA 50

GODLY

Priuate Praiers, for Houſholders to meditate vpon, and to ſaye in theyr Families.

Mark. 11. 24.

¶ *VVhatſo euer ye deſire when ye praie, beleeue that ye ſhall haue it, and it ſhall bee done vnto you.*

Rom. 10. 13.

¶ *VVho ſo euer ſhall call vpon the name of the Lorde, ſhall bee ſaued.*

¶ Imprinted at London by Iohn Charlewood.